THE PACIFIC

VOL. LXVI. SAN FRANCISCO AND BERKELEY, JULY 20, 1916. No. 29.

Pac Theo Sem
Reading Room
2223 Allerton St.

KNOCKING, EVER KNOCKING!

Knocking, knocking, ever knocking,
  Who is there?
'Tis a Pilgrim, strange and kingly,
  Never such was seen before.
Ah! sweet soul, for such a wonder
  Undo the door.
No! that door is hard to open;
Hinges rusty, latch is broken,
  Bid him go.
Wherefore with that knocking dreary
Scare the sleep from one so weary?
  Say him, No.
Knocking, knocking, ever knocking!
  What! Still there?
O sweet soul, but once behold him
  With the glory-crowned hair;
And those eyes so strange and tender,
  Waiting there;
Open! Open! Once behold him—
  Him so fair!

—Harriett Beecher Stowe.

Pacific Theological Seminary
Berkeley, Calif.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

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PACIFIC COAST NOTES.

At a recent state convention in Boise City, Idaho, of temperance workers, Governor Alexander said: "Prohibition is a success. Boise is in a better condition financially today than ever before. The little stores, for instance, the ones that have had to trust the families of the drinking men, are not failing now. The men bring their wages home now."

At the Commencement exercises of Pacific University on June 7, 1916, the honorary degree of Doctory of Divinity was conferred on Rev. Otis Halbert Holmes, pastor of the First Congregational Church of Forest Grove. Following is a copy of the statement which was made in connection with the conferring of the degree: Born in Washington County, Iowa, 1869. Of English and Scotch descent. Educated at the University of Kansas and the University of Chicago. Graduated from Chicago Theological Seminary, 1896. Held Sociological Scholarship in residence at Hull House. Pastor at Cresco, Iowa, 1896-1901. Member of Iowa Legislature for three terms. Author of the Indeterminate Sentence and Board of Parole Law in Iowa. Appointed member of the Oregon Board of Parole by Governor Withycombe. Pastor, Forest Grove Congregational Church, 1914.

Writing from Claremont to the Christian Evangelist, of St. Louis, the Editor Emeritus of that paper gave an outline of President Blaisdell's baccalaureate sermon and added: "The foregoing bare outline can give only a feeble impression of a great sermon—great in the appropriateness and dignity of its thought and in the impressiveness of the speaker's manner. In listening to such a sermon and to such a charge delivered to such a class, one could but feel that Pomona College is discharging in a worthy manner the important function for which the institution was planted. On the following day before another packed audience, with appropriate and impressive ceremonies, the degree of Bachelor of Arts was conferred on the four score members of the graduating class by the president. If all these young men and women have caught the vision of life as President Blaisdell and his associates have impressed it upon them and lived it before them, the world will be made better by their going out into it."

In a recent letter Mayor Gill of Seattle wrote: "Formerly the more than 300 saloons in this city in a measure looked after their own drunks, and in the lower classes of saloons, particularly, allowed them to sleep it off in the saloon. As it is now, every drunk must appear on the streets, and is immediately picked up, and notwithstanding that fact the number is vastly less than it ever was before in the state's history." As to vacancies in buildings, he wrote: "There are practically no vacancies in any of the former saloon locations except a few in the lower end of the the city, where the buildings have run down for the past 25 years, and are unfit for any other occupancy." In answer to a question as to rents Mayor Gill wrote: "Unquestionably rents were reduced in those desirable saloon locations in the better part of the city. It had been the policy of the city to limit the number of saloons to 315, and to allow those who had licenses to renew them. This, of course, put a great premium on saloon locations. The beneficiary was generally a landlord who charged an extortionate rent, not because of the value of his property, but because it had a saloon in it."

Surveys made by the United States Department of Agriculture show that there are in Alaska one hundred thousand square miles which can be made valuable for farming purposes—for tilling and grazing. This means more when it is stated that the farming area of Alaska is therefore as large as the combined farming area of Pennsylvania, Maryland, Delaware, New Jersey, Connecticut, Massachusetts, Vermont, and New Hampshire. An officer of the Department of Agriculture expresses the opinion that this area in Alaska should be capable of supporting a population nearly equal to the population supported by the farm products of the states herein named. For $400 a homesteader can secure a farm of 320 acres. Settlers are pushing out now into the wildernesses of Alaska just as an hundred years ago they were pushing out into the wilds of what are now the great states of Ohio, Indiana, and Michigan. Log cabins are beginning to dot clearings and planting goes on apace. The government railroad which is being built through the valley of the Matanuska River at a cost of thirty-five million dollars will make it possible for the farmers of that valley to sell their products in the markets of the world.

Dean Norton of Pomona College was one of a National Council committee making a study recently of educational work in the South. He says in an article in the Pomona College Magazine: "I know of no place where the investment of well-equipped lives would yield a greater return than in helping to solve some of the educational and social problems with which this really frontier part of our nation is confronted. One fact alone would seem to make the possibilities of this section especially significant. If we leave out of consideration the negro population, regarding which there can be no question of present or future loyalty to our nation, the South is the only part of the United States genuinely American in thought and blood. It may be from this very fact that she has in the future a larger mission than we now apprehend in maintaining American traditions in their purity and in furnishing for our nation leaders from the old American stock, trained in the old American ideals. And we of the North in trying to solve our problem of welding together into one common spirit and purpose men out of every nation under heaven may well be glad that there is still a large part of our land practically untouched by the task that threatens to undo us, and which in some day of crisis may come to our help

with a mighty reinforcement of the very blood and type of life and thought that in the earlier day enabled our fathers so to leaven the nation. So I return from way down upon the Suwanee River glad that we have a South of such potency and promise."

LIFE A PROCESS!

Dr. Henry Stiles Bradley's View of It in the First Congregational Church of San Francisco.

The Rev. Dr. Henry Stiles Bradley of Worcester, Massachusetts, spoke to a congregation of nearly 900 persons in the First Congregational Church of San Francisco last Sunday morning. The sermon, which was on the text "All things work together for good to them that love God," held close attention from beginning to end; and we have no doubt that very many in that earnestly listening and pastorless congregation had the thought which if expressed in words would have been: "Who knoweth whether he hath not come * * * for such a time as this?"

Concerning the passage of Scripture taken as a text, "All things work together for good to them that love God," Dr. Bradley remarked: If that saying is true it certainly is a great gospel. It was the view of the Apostle Paul. Present day appearances may be against this view. But we see things only in process. We all would like to believe it. We find ourselves hindered and baffled and thwarted, and would like to believe that there is a way out of the maze of things.

Dr. Bradley stated then that he purposed doing with the text something he rarely did—take it to pieces. It was a risk of course. You take the flower to pieces, and you have petals and pistils and stamens but no flower any more. But he proceeded to do this nevertheless and in a masterly manner.

First was considered "All things work." And then at once we had a word picture of Paul as an evolutionist long before Wallace and Darwin and Huxley and Spencer—regarding the world as a cosmos.

In way of illustration of this universal activity Dr. Bradley told very impressively of going into the laboratory of a friend and seeing there the marvelous activity of a piece of radium. The sparkling energy of that tiny atom was suggestive of the myriad pyrotechnics of Fourth of July celebrations. But such activity it was said in graphic way was going on everywhere—in every drop of water and in the air all about us. All things work!

But the preacher led us on: But Paul does not stop with "All things work." He tells us that all things work together—they work in harmony, harmoniously, and with an end in view. Paul said that he **knew.** I don't know. We cannot see through to the end. But if we had stood back there in those ancient geological ages could we have seen what would have been worked out—great coal beds the energy from which moves and makes of our world what it is today? Things were operating to this end in those far-off ages, but no one could have foreseen it.

Further: "All things work together for good to them that love God." But—the wicked man on one side of the street with all worldly good! The good man on the other side suffering ill! Ah, but what is good? It was shown in word pictures that will linger long with all who heard the sermon that good was not in riches, nor in pleasure; neither in ease nor success. These are surface things; they do not go down deep into life, nor do they reach to the heights of being.

God considers all the possibilities in our make-up, and seeks these as an end.

There are great musical depths in many a soul untouched; there is poetry there such as Browning and Tennyson wrote. All will be wrought out, brought out sometime, somewhere. With all confidence may we look on to some peak of eternity when we shall come to real God-likeness.

LOOKING BACKWARD. IV.

Glimpses of Pacific Coast Congregationalism in 1892.

Among the things which would attract the attention of anyone looking through the files of The Pacific for 1892 was the record of the death on the 16th of January of the Rev. Dr. A. L. Stone who was the pastor of the First Congregational Church of San Francisco from June 1866 to 1881; and pastor emeritus from that date to the time of his death. Installed as pastor of Park Street Church in Boston in 1849, Dr. Stone remained there for seventeen years, coming from that pastorate to the one in San Francisco.

In The Pacific for January 20, 1892, the Rev. H. E. Jewett, Statistical Secretary, quoted from a note in the journals of the Rev. Dr. Dwinell made on January the 5th, 1852, when residing at Salem, Massachusetts: "Heard A. L. Stone lecture at the Lyceum on Kossuth. Eloquent, commanding, highly finished; the gestures the most appropriate and expressive I have ever seen.

"They were in discourses what engraving of scenes and localities are in descriptions on the printed page. They pictured out the thought to the eye much more vividly than the words to the ear. It seemed the perfection of pictorial gesticulation. There was no violence in it, but calmness, finish,—art running into nature, yet extending to so much minuteness as to have a strong tinge of art. One further baptism, one higher effort of art would have made it perfect—brought it to the triumph of art, which is nature recovered."

In April 1892 the Rev. Dr. J. A. Benton, who had come to California in 1849,—and who after a successful pastorate in Sacramento for fourteen years came to Plymouth Church, San Francisco, and a little later to the presidency of Pacific Theological Seminary—passed into the other life.

The Pacific stated in an editorial note that in connection with his other work Dr. Benton had been one of its editors almost uninterruptedly from the time it was started in 1851. "He was the pioneer editor; gave the paper its name, chose its motto, wrote the very first article ever written for it and for four years made up the annual retrospective and prospective leaders. Even when he was not writing leaders he was a regular correspondent from the capital. * * * When it is remembered that he who wrote his shrewd and pithy observations was a man of all kinds of other work all the week long, it may be surely claimed that volunteer and gratuitous labor of this sort for nearly forty-one years merits a large measure of gratitude and calls for not a little of admiration."

In an article in The Pacific for April 13 the Rev. Dr. Warren set forth some of the things showing the quality and stature of Dr. Benton. One of them was his close

recognition and interpretation of the signs of the times. "He had the prevision of the seer. November 30, 1850, he preached a discourse on 'California as She Was, as She Is, and as She Is to Be.'

"Agriculture was then only being experimented upon—hardly that; yet he said: "A milion of people cannot fail to thrive by cultivating this virgin soil, and in fifty years they will be here to make the demonstration. Farm houses will dot thickly every valley. * * * Marshes will be redeemed from overflow * * * arid wastes will bloom in beauty and yield harvests of joy.

"Eight years more and his fifty years will round up, but already the gold hunters have become farmers, and the prophecy is true.

"He took up another parable. 'The state will not fall behind the chiefest in arts, manufacturing and in commerce. With hundreds of miles of navigable bays and rivers, with seven hundred miles of sea coast, with earth's broad ocean at her feet, gemmed with a thousand sea isles, and laving the shores of continents, California is to be the queen of the seas, * * * and within the Golden Gate are to be the docks and depots of a steam and electro-magnetic marine, of which all that now exists is but the minutest embryo.'

"But when he dreamed his dream where were the United States cruisers and full-armored ships that have left Hunters Point in large numbers in recent years?"

But we hold our breath, said Dr. Warren, as he sweeps his harp and sings of other miracles of coming time:

"The iron horse that has drunk the waters of the Mississippi will fly over mountain and plain and river, breathe defiance to yonder beetling cliffs and towering peaks of snow as he dashes forward through the tunneled depths beneath and comes thundering through our streets to slake his thirst in the Sacramento.'

'Men said this was poetry; and it pleased them. Who believed it? It was poetry. But are not all seers poets?

"Where were the railroad builders? In that very church, though they knew it not. The world knows them now name by name—Crocker, Hopkins, Huntington, Stanford.

"But when Benton said, 'The world's center will change; this will be the land of pilgrimage, and no man will be thought to have seen the world til he has visited California,' men thought 'What a brilliant dreamer!' "

On the 5th of October 1892 the readers of The Pacific looked into the faces, in the columns of the paper, of two new professors for Pacific Theological Seminary—Frank H. Foster, and R. R. Lloyd.

Professor Foster came from the Chair of Church History in Oberlin to that of Systematic Theology in Pacific. Professor Nash wrote: "Professor Foster has come to our seminary in obedience to an inward voice that has refused to be silenced. The bent of his mind is toward systematic theology. Though greatly enjoying his historical work and though prosecuting it as if it were the labor of his life, he has been unable to fully content his mind in it. It was for theology that he studied abroad; and when the door was opened into the department of his early love, his soul rose up and insisted on the change."

Professor Nash commended Professor Foster to the churches as "a man of tried power and wisdom, ready for all possible service in the educational and spiritual affairs of the Pacific Coast."

Further along in this series Professor Foster will have consideration again.

In a sketch of Professor Lloyd, who came to the New Testament Department, Professor Nash wrote:

"It should be noted that Professor Lloyd has had five years of pastoral work. This is considered by many as the ideal amount for those who are to hold our theological chairs; not long enough to harm the life-long study, yet long enough to secure a definite practical aim to all instruction."

CHRONICLE AND COMMENT.

In 1903 the number of persons kiled during Fourth of July celebrations was 466. The injuries that year were 3,983. This year the number of killed was less than 20. The injured less than 400. We are having a "Sane Fourth" now.

Since the sale of intoxicants was prohibited in Colorado there has been a remarkable increase in Denver in the demand for dairy products. One factory reports that their cheese business has increased 225 per cent and all lines of their business 100 per cent.

In a congested district in Pittsburg in which the population is 13 per cent American white, 389 out of 696 arrests in a certain period of time were of American white people. This upsets somewhat the idea that our foreign born are our greatest law breakers.

Secretary Edward Lincoln Smith of the American Board and Mr. Franklin H. Warner have been appointed as a deputation to represent the Board at the celebration of the centennial of the Ceylon Mission next October. Accompanied by Mrs. Smith and Mrs. Warner they will take departure from Vancouver, British Columbia, on the 10th of August. They will visit our missions in Japan and China both going and returning. They expect to be absent seven or eight months.

"Women are more apt than men to play the game of married life fairly and honestly," remarked Mr. Edward H. Griggs in a recent lecture on Ibsen. And the national secretary of the Brotherhood of the Presbyterian Church told the men at a recent meeting in Topeka that men were not doing a fraction of the church work the women were doing, remarking in that connection: "Men are so far behind in their organized work in the church that it will take them fifty years to catch up with the women, and it's up to them to unite in eliminating the weak points of the church."

Dr. J. N. Hurty, head of the Health Department of Indiana, says: "Twenty-five per cent of our insane are insane because of alcohol. The most important business before business men is the protection of public health. There is no health in alcohol. Its use is always injurious, and if I had the power, I would close every saloon as a public dope-shop." Dr. E. F. Bowers, an eminent physician, writing in the American Magazine, gives a complete report of the findings of the world's greatest scientists on beer. His conclusion is that the nutritive value of beer is "almost as high as that of the hole in a doughnut."

A New York newspaper man tells of an experience with Charles Evans Hughes the Republican candidate for the Presidency, when he was governor of New York: "One

night we came down from the western part of the State, after a tour of the county fairs—during the memorable fight over the anti-gambling legislation it was. Through some failure of arrangements no reservation had been made on the east-bound sleeper. There were three of us: the Governor, Col. Treadwell, his military secretary, and myself. There was but one berth. No argument would induce the Governor to take that berth. Yes, he was the Governor; his rest was of public importance and all that—he knew, but it made no difference; we were travelling together, and we must share the inconveniences. So we rode together in the smoking car, practically all night. A smoking car at night is not the most comfortable of places; this one happened to be full of laborers and redolent with many odors. The Governor's silk hat, on and off in the effort for physical comfort, came to look like a fur muff; but he was oblivious of that. We had a jolly time."

Speaking recently on "Christianity and Patriotism," the Rev. Dr. Cadman, pastor of Central Congregational Church, Brooklyn, New York, said: "Whatever may be the teachings of the Old Testament in reference to nationalism, and however strenuously it insists on the preparation of one people for a colossal service, the New Testament conceives of man in universal terms, and knows little or nothing of the severe distinctions drawn between Germany and England, or Italy and Austria. If the church is to discharge her divine mission on earth she must cease to view men in segregated groups, or on lines of demarcation which sustain prejudice and incite passion. She can not sit afar off on some protected spot and watch the crucifixion of millions of innocent sufferers, congratulating herself that in her immediate locality the temporalities are safe, the creed unopposed. For they are not safe, neither is she; all are in the most imminent peril; still less can any of her ministers befoul their pleas for righteousness with sectional allusions and petitions addressed to a tribal deity. The watershed of two worlds is her vantage point. There she must choose between the nation and the world; the present moment and the future eternity. The warnings of her missionaries in non-Christian lands, that far-flung line of heroes and the heroines of the kingdom of God can not be longer ignored. Either Christianity according to Christ is for every child of man, or the New Testament programme was hopelessly in collision with the development of what we are pleased to call civilization. Not America for Americans, that rancorous cry of paganism, but America for what she can do for mankind and a patriotism sublimated by the cosmopolitanism of her risen Lord must be her principle, governed by the will of God, the movements of his Spirit, the testimony of his word and the conviction of his children. That this will entail loss and difficulty, I have no doubt. But welcome are such hindrances, gracious are such obstacles."

A GREAT HOTEL SUCCESSFULLY OPERATED WITHOUT THE SALE OF INTOXICANTS.

On the 6th of July the following news item was sent out from Spokane, Washington. Of course it hasn't appeared in the San Francisco daily papers, nor will it appear there. Nor will that statement from Portland which was made by the Progressive Business Men's Club and which appeared in The Pacific last week. The item from Spokane reads:

"That a $2,250,000 hotel can be successfully and profitably operated without the sale of intoxicants has been demonstrated in the experience of the Hotel Davenport here.

"When the question of Prohibition was before the people of Washington, the management of the Davenport made doleful representation that if Prohibition carried, the hotel would suffer enormous loss and probably go into the hands of a receiver.

"Prohibition carried in the state of Washington. The Hotel Davenport did not suffer serious loss. The Hotel Davenport did not go into the hands of a receiver. The gross receipts of the hotel for the first three months of this year, under Prohibition, exceeded the gross receipts for the first three months of last year, when the hotel had bar and booze, by nearly 27 per cent.

Big Gains for Dry Hotel.

"The Hotel Davenport last year, under booze conditions, earned $25,000 over all carrying expenses. A report of the manager at the annual meeting of the stockholders held during the latter part of March of this year showed that under Prohibition there had been increased earning in every department except, of course, the bar, which was eliminated on January 1. This report also shows the increase of nearly 27 per cent in gross receipts, and the gross receipts of last year, it must be remembered, included those of the bar and liquor-selling connections.

"To bring the matter down to date, the manager of the hotel was recently interviewed by James C. Cunningham, vice president and manager of the Union Trust & Savings Bank of Spokane. Mr. Davenport informed Mr. Cunningham that the hotel's gross receipts are continuing to be in excess of the gross receipts for the same period last year when Spokane was wet."

ADDRESS BY DEAN BROWN OF YALE AT STUDENT CONFERENCE AT EAST NORTHFIELD.

A strong address by Dean Charles R. Brown of the Yale divinity school was a pleasing feature of the day's program at the student conference, writes a Northfield correspondent. Dean Brown spoke at the morning meeting in the auditorium, and discussed the divinity of Jesus Christ, speaking mainly upon the two conceptions regarding Christ which split the old Congregational church 100 years ago into the Unitarian and the Congregationalist churches. The Unitarians took what Dean Brown chose to call the lower view. They regard Jesus Christ as the wisest and best man that ever lived, a matchless teacher of morals and religion, a gifted literary expert, and one whose teachings were borne out in his daily living. He was a moral hero, and stands as the ideal of the type represented by such men as Peter, Paul, Luther, Phillips Brooks and Henry Ward Beecher. The second and higher view is that Christ is the son of man, embodying all human virtue, and also the son of God, with all the religious value pertaining to God. He is one to be worshipped, and one who is capable of entering into cosmic relationship with the universe. He is the prototype of God, and is essentially divine.

Dr. Brown supported the second viewpoint strongly. In the first place, the New Testament in Matthew, Mark and Luke draws a portrait of Christ that is more than human. He is given power to forgive sin; his name is bracketed with God's, and yet these books are written by monotheistic Jews. The same atmosphere is to be found

in Paul's letters. The wisest man that ever lived could not make the assertions that Christ constantly made, such as "He that hath seen me hath seen the Father." He never said a prayer but for his own shortcomings, but assumed the right to judge himself.

The result of the conflict of the two views numerically has been a great triumph for the second view. The history of the church for the past 1900 years furthermore shows that missions have been fostered only by those holding to the second view. Some ask how Christ can be regarded as both human and divine. There are a lot of fundamental truths and facts in this world that we do not now understand, and probably never will understand. No one understands just what electricity is, yet because I do now know what it is I do not refrain from taking an electric car home from my work on a stormy night.

THE MISSIONARY EDUCATIONAL CONFERENCE AT ASILOMAR.

The Missionary Educational Conference held at Asilomar, June 30-July 10, was an event never to be forgotten by those who were privileged to be in attendance. The place is in all respects most delightful. More than $100,000 has been spent upon the buildings and grounds. The administration building with its great fire place would be an ample social room for a great hotel. The auditorium is a gem of its kind built of native woods in combination with rough stone and rustic timbers. The grounds are artistically laid out so that the effect of the whole upon the visitor, with sea view, sand dunes and the pine forest, is fascinating. The management is so excellent that no word of complaint of conditions or of the generous table was heard. One hundred and ten were registered as delegates. There were twenty-eight Congrgationalists present representing sixteen churches. There were present twenty people who had been upon the mission field. Most honored among them were the venerable Dr. and Mrs. Tracy who by their presence and speech made a profound impression upon the Conference. We had also Rev. Alfred C. Wright from our mission in Mexico.

The Conference is a school for training of missionary leaders. Its work is done in small classes under able leadership. Specialists in the work of the various grades of the Sunday school, missionaries and competent educators lead its various groups. One can with difficulty describe the delightful fellowship, spiritual uplift and the increasing enthusiasm of this group of earnest people. It is safe to say that not a person in attendance can ever be quite the same again in character or in missionary inteligence or interest. The tide of feeling arose to a high pitch, and that spontaneously for in no instance was there the least pressure or other than a normal interest awakened by the work done in the Conference and the impact of the personality of each other upon those present.

Notable in the hours of the conference were the morning Bible expositions by Dr. Francis of Los Angeles. Never to be forgotten were the story hours before the big fire in the early evening when the missionaries present gave us tales of their missionary life. Nor will any forget the rollicking cheer of the afternoons, the recreation and the good-natured banter of the dining tent. There was never the least pressure brought upon any person for life decisions to enter the missionary service. The atmosphere of the place was in all respects normal and free and happy and yet a number of such decisions were made. Taken altogether, one and another expressed the opinion that it would be difficult to think of any way in which the use of these days could have been improved. The only regret in regard to the whole affair was that it benefited so few people and that its stimulus will go back to so few churches.

H. H. K.

SPEAKERS AT CONVENTION OF NATIONAL EDUCATION ASSOCIATION SET FORTH LESSONS LEARNED BY THE WAR.

At the recent convention in New York, Philander P. Claxton, United States commissioner of education, in an address opposing compulsory military training in the schools, asserted that if we want real preparedness in America we should appoint a commission to devise a national system of education "which shall be democratic, flexible and practical."

"Just think of the situation," said Mr. Claxton. "Not for 20 years can any big nation think of invading us, and then we shall be 150,000,000 strong. If we are well prepared and our minds are conscious of our might we shall be unconquerable.

"Speaking of war with us, the Japanese minister of war said: 'We probably could take the Philippines and perhaps Hawaii, too. We might land in army on the Pacific coast, but by that time the big nation would be awake and soon there would be no more Japan and our early successes would be of no avail.' Does it not sound reasonable? Is it not likely other nations are of the same opinion?

"A noted educator told me once that 87 per cent of education comes from things we do. I don't know whether his figures are exact, but I believe they are substantially correct. The great Germany of 60 years ago, to which all the world went to school and which was incomparably greater than the Germany of, let us say, another day, was the generation after the school was set up in the gymnasium. The Greece that was great did not become so studying archaeology. Do these facts point toward a solution for our problem of to-day?"

Randall Warden of Newark, N. J., who also addressed the convention, declared that Germany and France "had compulsory military training in the schools, and both abandoned it as not favorable to the best interests of the army."

G. Stanley Hall of Worcester described the practice of different American school systems as to teaching geography, history and economics of the war, debating in colleges and universities, and urged that this was befitting a neutral country.

"This war," he asserted, "like all wars, brings members of a common country together physically mentally, morally. It subdues the individual to the good of the larger whole, brings a new solidarity both in the trenches and at home, gives perspective of things worth dying for. The already voluminous psychology of the war shows how patriotism is becoming a fore-school of religion. Thus, besides all the regression to basal and bestial instincts involved in the brutal struggle to survive by killing an enemy, there is another side; namely, the revival of instincts of altruism, self-sacrifice and subordination. Men go back also to the religion of their youth and their parents. They

feel again the closest of the old clan ties of brotherhood. Parties, creeds, races, tend to come together. Labor and capital, colonies, feminism, suspend antagonisms and fall in line, realizing that the state is only their larger self."

Fannie Fern Andrews of Boston, secretary of the American school peace league, said in part: "Hereafter if education is to become effective in imparting ideals which will preserve and advance the higher interests of civilization, it must lead over all other causes. Education should become the essential agency in the restoration of civilization. It should teach the people of each and every nation to understand the true place of their country among the nations of the earth; it should inculate the idea that the peoples are partners of ideals and purposes, and that above all other things they should cherish the fruits of civilization. It should develop a new conception of national rights as related to international justice, and it should help to spread the conception of world friendship and world loyalty.

"Education will be able to serve this larger cause of humanity only if it comes to its own as the intellectual and moral guide for the nation. This calls for high statesmanship, for it implies nothing less than the creation of a new national life in all countries, the breaking down of national barriers and the internationalization of education itself."

THE CONQUERORS.

I saw the Conquerors riding by
With trampling feet of horse and men;
Empire and empire like the tide
Flooded the world and ebbed again;

A thousand banners caught the sun,
And cities smoked along the plain,
And laden down with silk and gold
And heaped-up pillage groaned the wain.

I saw the Conquerors riding by
Splashing through loathsome floods of war—
The Crescent leaning o'er its hosts,
And the barbaric scimitar,—

And continents of moving spears,
And storms of arrows in the sky,
And all the instruments sought out
By cunning men that men may die!

I saw the Conquerors riding by
With cruel lips and faces wan;
Musing on kingdoms sacked and burned
There rode the Mongol Ghengis Khan;

And Alexander, like a god,
Who sought to weld, the world in one;
And Caesar with his laurel wreath;
And like a thing from Hell the Hun;

And, leading like a star the van,
Heedless of upstretched arm and groan,
Inscrutable Napoleon went
Dreaming of empire, and alone.

Then all they perished from the earth
As fleeting shadows from a glass,
And, conquering down the centuries,
Came Christ, the Swordless, on an ass!

—Harry Kemp.

BRINGING NEW LIFE TO RURAL CHURCHES.

The Springfield Republican makes mention of the course of instruction on Community Development and the relation of the Church thereto, given by the Massachusetts Agricultural College and indicates what may be accomplished by co-operation instead of competition. We quote:

"A very instructive example of what can be accomplished along these lines is to be found in Wilbraham. What has been achieved there was set forth some weeks ago in the New England Homestead and allied publications, with the awakening of much interest in distant parts of the country in what this small Massachusetts community has been able to do for itself. The members of the Congregational and Methodist churches in Wilbraham were largely led by circumstances to a union of effort that has accomplished remarkable results. When the Congregational church building burned the Methodist brethren invited the homeless congregation to make use of their church while rebuilding their own. This intermingling of the two denominations led to more fellowship than had hitherto existed.

"Rev. Mr. Howard, the venerable and beloved pastor of the Congregational church, retired, and Rev. Mr. Legg, the capable Methodist minister, became the preacher for both flocks. It was decided to use the new Congregational edifice in winter and the Methodist church in summer. Under the one minister the two denominational societies are maintained on the most friendly basis. One of the outgrowths of the union has been the development of a men's Bible class of over 100 members, whose teacher is the principal of Wilbraham academy. Gaylord W. Douglas. The men of Wilbraham have become generally and greatly interested in this class.

"It will be seen that methods of efficiency are quite as important in dealing with religious societies as in all the other community relationships. Much old-time waste of effort is now being avoided by the churches in Wilbraham. If the good people of the two religious denominations desire to maintain separate entities it is their right to do so, but it would seem to outsiders as if a complete union in one undenominational body, after the example of Memorial church in this city, as established by the late Dr. J. G. Holland and others, might be a still further advantage. But no doubt the old roots there in Congregationalism and Methodism lie deep, and there may be no real reason for disturbing them. Memorial church in Springfield was not based on any union of existing churches, but constituted a new start, designed to draw people belonging to any evangelical denomination."

COMMENCEMENT AND RECOMMENCEMENT.

Mr. Robert W. Sturges, a graduate of Pomona College in the class of 1912, who was in attendance at the commencement exercises this year has written as follows concerning Baccalaureate Sunday:

"How different was this year's Baccalaureate Sunday form the one that each of us calls his own, the one when he was a senior? Not very different for most of us, probably. It was the very same old church, the same lining-up to march from Holmes Hall; and save for the change in the evening service, all was so natural it seemed as though we had never been away. How good the college hymn sounded as we marched in the church door! How welcome were the voices of Dr. Kingman and President Blaisdell! We forgot that we had been away, and that Dr. Kingman had had a year off, as his voice, so like that of a father to us all,

brought back memories of all the hours spent in the college church, and of all that those and other hours of devotion in our college life had meant to us. The day seemed as natural as though we had never known anything else, and yet so refreshing we knew we must have had experiences quite different since our first Baccalaureate.

"In a way it doubtless meant more to each of us than did our own. That other will always stand out more vividly and be cherished more dearly; but we know how more of what it is all about. Ideals forgotten, dream-bubbles burst, illusions cleared away, other illusions of an unfavorable sort crowded into their place by a sordid world —all these we have known since we have left the seclusion of Claremont. And so we understood better the message of the day.

"It was a day for reconstruction, getting ourselves in order for another setting-out into the world. For the Seniors it was commencement, for us it was a time of recommencement. We had occasion to think what sort of ideals we had gained in our four years here, how much we had expected to sacrifice for them, how readily we had expected them to win. And we had a chance to think how far we had departed from them, how little we had really given for them, or with what slight results. It came back to us what opportunities had been ours, what had been given to us in our college days. Then we thought of our experiences in the years since we went out. We have been in little towns where no one cared for big things, and it has seemed as though we could get nowhere. Or we have been where it was all a rush for business, and no one had any regard for aught else. We have known the demands of poverty and the temptations of prosperity with its allurements. How much have we really done of what we had a right to expect from ourselves? Some of us could answer this question favorably; others needed to reflect seriously on how we could make ourselves fulfill our expectations. All this and more Dr. Kingman's beautiful prayer in the morning service summed up. A retreat for repair, he called this Commencement time, a chance to take stock of our share in the world's work, and to regain the spirit of service. As he prayed that the Seniors might go out not solely with "barren scholarship" but with ideals, so we prayed that we might not have efficiency or wealth or power as our chief motive, but the love of our fellowmen. Again, Dr. Kingman's words in the afternoon communion service were to the same effect,—that we should not be afraid of trusting our greatest emotions, our highest ideals, our best moments, as realities. The lower are true, all too true; then why not the higher all the more so? It is too easy to disregard them as illusions when the stern facts of life crowd full our minds."

After reference to the sermon by President Blaisdell, Mr. Sturges concludes: "Baccalaureate Sunday gave us renewed courage to take to the world that for which whether it knows it or not, it is still waiting."

HOW EQUAL SUFFRAGE WORKS IN CALIFORNIA.

The Springfield, Massachusetts, Equal Suffrage League sent several questions relating to Equal Suffrage to Helen V. Barg of the Industrial Welfare League of California, which along with the answers are illuminating as to what is being accomplished here. The questions and the answers were:

(1) Does the eight-hour law for women passed in California since the enfranchisement of women apply to the canning industry?

The eight-hour law for women was passed in 1911 before the enfranchisement of women. The canning industry was exempted, but in 1913 there was passed as a direct consequence of the activity of the women of the state an act creating the industrial welfare commission, with powers of determining minimum wages for women and minors, fixing standard conditions of work, and also regulating the hours of women in those industries exempted by the eight-hour law. The commission has limited the hours in the canning industry to 10 per day, permitting overtime to 72 hours a week at an overtime rate of 1¼ regular rates. The average hours in the canning industry are less than 48 per week. The season is short—three weeks in pea canneries, four weeks in some fruit canneries and longer in the city canneries. In the pea canneries the women worked 12 to 14 hours a day for the three-week season. The 10-hour regulation has resulted in the working of two shifts of eight hours each. The canners say that no overtime will be worked this season as a result of penalizing it by overtime rates. After several years' experience with the operation of an inflexible eight-hour law I personally have come to the conclusion that limited daily and weekly overtime at overtime rates will work out to greater advantage. The commission is having elaborate records kept in the canning industry as a basis of scientific work in the industry.

(2) Will you please refer to the so-called emotional legislation of the West and comment upon it?

By "emotional" legislation I presume you mean that affecting moral and social conditions. We have had a great many wet and dry elections since suffrage was granted, just as we had many before suffrage was granted. Los Angeles went wet five to one after suffrage was granted and the state went against prohibition decisively last year. We vote on the question again this fall. Some of our smaller, residential communities have gone dry. A few that were dry have since gone wet. The campaigns in California have been more men's campaigns than women's. Arizona went dry, and I have been informed by business men in that state that they voted dry because the excessive amount of drinking was interfering with industry. We have a blue sky law, regulating particularly the land sharks who fleeced the public with fake land schemes. We have civil service, weights and measures, workmen's compensation and various other commissions engaged in the great adventure of making life a better place for all of us. We haven't assimilated them as yet, but we are on the way.

(3) Are the women of your state or city treated with less consideration, chivalry or courtesy than they were before enfranchisement?

Certainly not. The relations of men and women, as of men toward other men, are fundamentally economic and are not affected by the fact that once or twice a year a woman goes to the polls and registers her opinion on public questions. Women have been accorded much more consideration as members of the community since 1911.

(4) Are there separate vocational schools for girls in your state or city?

There is very little vocational education in this state. We have separate classes in cooking, millinery, dress-making, and other branches of domestic arts for the girls, and classes in sloyd, surveying, electrical work and certain

other trades for boys, but not separate schools. We are planning on great growth in this direction, which will necessitate separate schools. In our state reformatories the girls and boys have been placed in separate institutions, far apart, and are given vocational training.

(5) Please give concrete instances of the influence of women in civic affairs in your city.

The women of Los Angeles secured the purchase of a site for a municipal civic center, the last large piece of land in the heart of the city. We have eliminated barber shops, livery stables and similar places as polling places and are now using portable booth where other desirable location is not convenient. About sixty of these booths are on school grounds. Women are not trying to do things just as women. We are co-operating with men and men's organizations in various movements and are not trying to make records of "women's accomplishments." I think the greatest service that the women of the community have done is in opening the schools as civic centers, in studying public questions and carrying on educational campaigns on public matters, and in the general assumption of responsibility.

(6) What is the attitude of those who were once upon a time antis? Do they co-operate in civic works, etc.?

We are all citizens and voters now and we are forgetting that some of our women opposed suffrage. Mrs. Cornelius Cole, a delegate to the national republican convention, was one of our strongest antis. I believe that Mrs. Abbie Krebs, another delegate, was also an anti, but of that I am not sure. At any rate, we did not argue about it in the recent campaign. A woman who has the courage of her convictions and the energy to be willing to get out and work is good material for citizenship and its responsibilities. When you have secured the vote you will find the antis among the best workers in the greater work of fulfilling your added responsibilities.

(7) Do the women take an active interest in state and national affairs as well as municipal? Please give illustrations.

Women have taken a greater interest in state affairs than in local. The following laws were principally enacted because of the influence of women:

Separation of girls from boys in reformatories.

Raising the age of consent from 16 to 18.

Creation of the industrial welfare commission.

Creation of the immigration and housing commission.

Increased appropriation to the manual arts normal school.

Formation of tuberculosis bureau under state board of health.

Separation of delinquents from dependents under state charge.

Revision of state aid to orphans and half-orphans so that mothers caring for children receive about 70 per cent, in place of the old system of caring for children in institutions.

Revision of the juvenile court law.

Extension of the child labor law with co-operation in its enforcement.

Provision for home teachers for immigrants.

Pure milk bill, etc.

(8) Is there democratic team-work among all classes of women?

I consider that one of the greatest benefits of our campaign for suffrage was the bringing together of the different classes of women in the state. I wish that our campaign had been harder, so that this process would have been carried on to a greater extent than was the case. Enfranchisement has not eliminated snobbishness, but it has helped very much. Mrs. Noel, a trades union woman, was elected to the board of the Women's City club, and has been received with the greatest courtesy and consideration. The Progressive Household club, an organization of house-workers, has been the guest of the Friday morning club, an organization of our most cultured women. Our club women have adopted resolutions to co-operate with all organizations of working women, and in other ways we are moving along to a better working co-operation.

ADULTERATED AND UNWHOLESOME ARTICLES OF FOOD.

The report of the California Bureau of Foods and Drugs shows that 144 official samples of foods, 24 of drugs and 3 of a miscellaneous nature were examined during the month of May.

The official food samples consisted largely of beverages, condiments, extracts, coffee, confectionery, liquors, meats and fountain syrups.

Beverages. Many of the beverages contained coal tar color and artificial flavor, without having these facts declared on the label, or by a suitable sign. In other words, these materials were imitation products and were sold as genuine.

Orangeade.

The majority of soft drink establishments dispense so-called orangeade. We have analyzed many samples of this material and find that there are very few of these preparations which contain any orange juice. They are made up largely of citric or tartaric acids, sugar, water, artificial coloring and extract. These preparations, therefore, are not orangeade and should not be sold as such. Orangeade is composed of pure orange juice, sugar and water without any other added ingredients. All substitute preparations should be distinctly labeled "Imitation, Orangeade" and the word "Imitation" should appear in the same size and kind of type and on the same background as the word "Orangeade."

Condiments. The condiments consisted principally of catsup, tomato pulp, etc., many of which contained excessive bacteria, excessive mold and decomposed pulp cells.

Extracts. Among the extracts were many imitation products sold as genuine.

Coffee. Nearly all of the coffee samples collected were obtained from restaurants. The menu cards in these restaurants indicated that coffee was served, when as a fact the coffee contained a large amount of chicory.

Liquor. Buchu gin and asparagus gin labeled to indicate that they were remedies for kidney and bladder diseases have been sold in this State quite extensively. These materials will be regarded as mis-branded, in accordance with Service and Regulatory Announcement No. 140, Bureau of Chemistry, which reads as follows:

It is the opinion of the bureau that gin is of no value in the treatment of diseases of the genito-urinary system, and that, in fact, it is contra-indicated in all genito-urinary conditions for which buchu is sometimes prescribed. It is further the opinion of the bureau that the addition of buchu, in any form, to gin does not make a mixture of any value in the treatment of genito-urinary diseases. The bureau will, therefore, regard as mis-branded, under section 8 of the Food and Drugs Act, any compound of buchu and

gin that bears upon its label any therapeutic claim with reference to genito-urinary diseases.

Meats. As usual, several samples of chopped meat were collected which contained a prohibited preservative—sulphur dioxid.

Drugs.

Aromatic Spirits of Ammonia. Four samples of aromatic spirits of ammonia were collected, all of which were below the standard. There seems to be no reasonable excuse for a substantial and aromatic spirits of ammonia. If this material is made in accordance with the United State Pharmacopoeia and properly kept, the deterioration would be very slight. We have made this preparation in this laboratory and kept it in excellent condition for one year, the loss being less than four (4) per cent of the original strength. In this case the preparation was kept in a five-pint, amber bottle, which was opened each week to draw samples for analysis.

Camphorated Oil. Six samples of camphorated oil were collected, the majority of which contained much less camphor than is required.

Jamacia Ginger. Many samples of Jamacia ginger were analyzed this month, and nearly all of them were materially below the standard. Some had less than fifty (50) per cent of alcohol and very few even approximated the standard.

Sweet Spirits of Nitre. Three samples of sweet spirits of nitre were analyzed, all of which were below the standard. Sweet spirits of nitre, like aromatic spirits of ammonia, if properly made in accordance with the United States Pharmacopoeia directions, and properly kept, will not deteriorate rapidly. Samples made in this laboratory and analyzed every week for one year showed a loss of less than five (5) per cent of the original strength.

Unofficial Samples: Foods 87; drugs 10; Miscellaneous 37.

Seventy miscellaneous samples were analyzed for state institutions. These samples consisted largely of flour, liquor, spices and many other items. Five samples of flour were materially below the standard.

On May 24th, 26,550 pounds of frozen eggs, Chili peppers, fish and meat were removed from cold storage and burned. It required five drays to haul this material to an old rock quarry where it was piled up; a cord of wood and forty gallons of coal oil were used for this fire.

Macaroons.

Samples of so-called macaroons have been collected from various localities and upon analysis we find that some of these contain as high at seventy-five per cent of wheat flour and, therefore, they are adulterated. Macaroons are made from almond meal, sugar and eggs. Therefore, the presence of any grain flour constitutes adulteration.

New Life Oil.

New Life Oil is the name of one of the drug samples collected by inspectors this month. This material is composed largely of mineral oil, with a small amount of vegetable oil and a trace of essential oil to give it a pleasant odor. The label reads in part:

The greatest of all blessings, cures the sick, old and infant the same. The circular accompanying this oil reads in part:

"New Life Oil cures all baby sickness at once. It (the baby) will thrive on any food-bread, water or cow's milk or condensed milk, cold or warm, and fatten, and seldom cries or ever suffers sickness, pains or aches. * * * It will give relief and restore sufferers where life is nearly extinct. It can be used by any one for any suffering. It don't matter what the suffering, sickness or disease may be or how long or how serious. It destroys all poisons in the body, stops the decay of old age, worms, etc., cleans all foul matter, stagnated fluids, old inside sores, heals all diseased parts and restores bodily heat and healthy circulation and action of all health producing organs at once. It will cure suffering never known to be cured by medicine before. * * *

These statements are so exaggerated that they are not apt to deceive the average intelligent reader, and yet a good many people pay their good money, believing this preparation will effect the cures stated.

The Editor of the Monthly Bulletin says:

Eating spoiled fish, meat, fruits, vegetables and canned goods caused the death of sixty-one persons in California during 1915, in spite of the fact that large quantities of such foodstuffs were destroyed by municipal authorities during the year. Since the beginning of 1916, however, the California State Board of Health, through its Bureau of Foods and Drugs, has condemned and destroyed nearly six hundred tons of spoiled eggs, tomato catsup, poultry, fish, meats, fruits, and vegetables. All of the foods destroyed were unfit for human consumption; some were decayed some were infested with worms; all were putrid and unfit for eating.

Many tons of the condemned eggs were found in cold storage warehouses. Most of these had been removed from the shells, were packed in five-gallon cans and frozen. They were intended for the use of bakers in the manufacture of cake and pastry, but they were in such a decomposed condition that they were fit only for destruction.

Forty gallons of coal oil and a cord of wood were used in cooking this dainty ten-ton omelet, which required more than an hour for its destruction. Several tons of spoiled meat, fish and chili peppers were added to the eggs, the whole mixture requiring five large drays for its transportation to the abandoned stone quarry where it was destroyed.

It is estimated that eggs furnish 3 per cent of man's total food supply. Surely there are very few families that do not serve eggs in one form or another at least once a day. Excepting milk and bread it is doubtful if there is any other article of food in more common use than eggs; hence the importance of maintaining a wholesome supply of this important food.

A large amount of condemned tomato puree was also destroyed. This material was made of decayed tomatoes and was found to be unfit for human consumption. The California State Board of Health recently destroyed in one lot several carloads of this product. It had fermented in the cans and was not suitable for use as food for human beings.

The removal of these large quanties of inferior and unfit foodstuffs from the market not only prevents many cases of food poisoning, and possibly some deaths from this cause, but it also acts as a protection to the honest dealer in foodstuffs who seeks to supply the public with wholesome products. It protects such a dealer from the underselling of a competitor who is able to dispose of spoiled or adulterated foods at ridiculously low prices because he can buy them cheaper.

The unscrupulous dealer is being taught that it is a crime to foist these unwholesome products upon the public, and every day it is becoming more difficult for him to buy such foods. If the California State Board of Health is provided with a more adequate inspection service, it will be able to make it practically impossible for the public to buy any but wholesome foodstuffs.

CALIFORNIA METHODISM.

E. Guy Talbott, the executive secretary of the California State Church Federation, contributed the following to the California Christian Advocate last week:

There are 511 Methodist Episcopal Churches (not including foreign-speaking churches) in California, a gain of 181 since 1905. This is the largest number of churches of any denomination in the State, the second being the Presbyterian with 379 churches, then come the Baptists with 254 churches. There are 249 Congregational churches and about 250 Protestant Episcopal churches and 181 Christian churches. There are 111 South Methodist churches in the State.

The membership of the Methodist Episcopal Church in California is 78,692; Presbyterian, 47,531; Congregational, 31,590; Baptist, 36,263; Episcopal, 26,832; Christian, 32,522; Lutheran, 15,853; and South Methodist, 11,862. The Methodist Episcopal Church has increased its membership 84 per cent in the last ten years. The increase for all denominations in California was 61 per cent, and the increase for the Methodist Episcopal Church in the United States was 23 per cent.

Methodism raised for local church expenses last year $1,129,818, an increase of 60 per cent over 1905. The increase in the Presbyterian church was 101 per cent; Baptist, 86 per cent; Congregational, 85 per cent; United Presbyterian, 141 per cent. The per capita giving of the Methodists for local church expenses was $14.35; Presbyterian, $15.61; Baptist, $12.70; Congregational, $18.08; Protestant Episcopal, $17.00; United Presbyterian, $17.79; Christian, $10.80; Nazarene, $22.38; South Methodist, $19.69; Seventh Day Adventists, $18.14. The average per member for all churches in the State was $14.77; for the United States, $9.17.

The Methodist Episcopal Church gave last year for all missionary and benevolent purposes, $335,040, an increase for the ten-year period of 114 per cent. The increase for the Presbyterians was 44 per cent; Baptist, 129 per cent; Congregational, 7 per cent; Christian, 245 per cent; Lutheran, 117 per cent; Episcopal, 85 per cent; United Presbyterian, 214 per cent. The Methodists of California gave an average of $4.25 each for missions and Benevolences last year; Presbyterian, $3.94; Baptist, $4.26; Christian, $3.40; Congregational, $2.59; Lutheran, $1.60; South Methodist, $3.60; Nazarene, $5.12; Reformed Presbyterian, $13.22; United Presbyterian, $6.67; Episcopal, $2.84; Seventh Day Adventists, $30.61. The average for all the churches in California was $4.47 a member; for the entire United States, $2.08.

Methodism south of the Tehachapi has increased in membership 109 per cent in the last ten years. Los Angeles county increased 118 per cent, and Los Angeles city 87 per cent. The increase in the entire state was 84 per cent, and in the United States 23 per cent. The Methodist giving for local church expenses was $14.35 in the State; in Southern California, $14.01; in Los Angeles county, $13.36; and in Los Angeles city, $12.05. For missions and benevolences the Methodists of the State gave last year an average of $4.25; Southern California, $5.11; Los Angeles county, $5.28; Los Angeles city $5.57.

The value of the Methodist Church property in the State is $6,342,565, and of parsonages, $822,441. The Methodists of California last year paid $538,079 for preachers' salaries, an average salary of $1203. The average salary in the city of Los Angeles is $1459. The Methodist Episcopal churches in California have an average membership of 154, and the average giving for ministerial salary is $6.72.

COLLEGE STUDENT MORALITY.

Paul Gilbert.

Nine hundred and three American and foreign students, including leaders and visitors, assembled at College Camp, Lake Geneva, Wis., from June 16th to 25th, for the twenty-seventh annual conference of the students from the universities and colleges of the Middle West, comprising the States of Illinois, Indiana, Iowa, Michigan, Minnesota, Missouri, North Dakota and Wisconsin.

Not only was the conference the greatest in point of attendance that ever has been held at Lake Geneva, but it marked the largest student gathering in any of the seven conferences of a similar character that have been held in North America since they began in 1886 at Mount Hermon, Mass., starting with some two hundred men under the direction of Dwight L. Moody. The conference at Geneva this year was planned to be more than an ordinary gathering. It was a Council of War of all cabinet members in college Christian Associations and other church leaders among students.

The conference was also notable for the advance stand taken against immorality in the educational institutions not only in the Middle West but throughout the nation. As a result of the burning address on this subject delivered by Mr. A. J. Elliot, secretary of the Western Students Associations, a committee was appointed to consider the moral condition of the colleges and universities and the following resolutions adopted:

"Whereas, gambling, profanity, dishonesty, immodest dancing and other social excesses, the use of tobacco and liquor, have become a menace to the student life of our universities and colleges, and are destroying the capacity for Christian leadership;

"Be it resolved, that we, the delegates to this conference, place ourselves on record as being unqualifiedly opposed to these destructive practices, and do hereby pledge ourselves with the help of God, to the eradication of these evils from the student life of the colleges and universities of the Middle West.

"Resolved, that this conference appoint, through its chairman, a committee of fifteen, composed as follows: nine students, two faculty members, two university pastors, and two Association secretaries, to prepare a statement in which the evils of student life shall be enumerated and examples of successful remedial measures be pointed out.

"Resolved, that a copy of this statement be sent to every college president, college dean, Y. M. C. A. president, Y. M. C. A. secretary, university pastor, and to other influential persons interested in improving the character and efficiency of college men, and that this statement be used as a means of initiating a general movement against all pernicious and undermining practices of college men.

"Resolved, that this action be made known to the student conferences, both State and sectional, and to the various preparatory and high-school conferences."

Should this action for morality in our educational institutions result in the elimination of some of the practices that disgrace them, this brave forward move of the Lake

Geneva Student Conference of 1916 will have marked an epoch in its already world-wide influence.

THE Y. W. C. A. SUMMER CONFERENCES.

With the approach of August many of the young women of our cities and colleges are looking forward eagerly to the two big conferences of the Young Women's Christian Association held every year at Asliomar, near Pacific Grove.

No girl who has ever been to an Asilomar Conference can forget the impression made on her—the dancing ocean, reaching out into the very heart of the sunset, the pines throwing protecting shade over the great white dunes of sand, the hours of friendship with so many other girls of the cities and colleges, the inspiration of wider, clearer vision—it is all so rich and so wonderful that, as one girl put it, "It seems like a surprise party all your very own." Yet it is open to every girl who wants to go.

This year the conference especially for college students comes August 1-11. Miss Katy Boyd George, who is at the head of all the student work of the Y.W . C. A. in the great student center of Boston, is to be the executive, the classes are to be led as indicated in the article following this one.

Miss Michi Kawai, National Secretary of the Y. W. C. A. of Japan, by a special plan to delay her return to Japan, is to be at the conference for one day.

The city conference extends from August 11 to August 21, with Miss Louise Holmquist, executive of the Department of Method of the National Board in New York, in charge. Classes at this conference will be led as stated in another article immediately following this.

Our Congregational pastor, Rev. Albert W. Palmer, is to preach on the last Sunday.

Mornings are given up t o class work, but afternoons are free for general good times. A bathing beach, tennis, basket-ball, and volley-ball courts assure the girls of plenty to do on the grounds themselves, while the Seventeen Mile Drive, Del Monte, Pacific Grove, Monterey, besides miles of beach to explore, offer unlimited opportunity for excursions.

It is a great experience—a summer conference—and we hope that scores of girls will enjoy it this year. The total cost for the ten days is only about $21.50, including the railroad fare from San Francisco. Full information may be obtained from Miss Kathleen Bartholomew, 319 Russ Building, San Francisco.

CONFERENCE OF YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS AT ASILOMAR.

This conference will be held from August first to the 21st. From August 1st to the 11th will be the Student Conference with studies according to the folowing outline:

Students, August 1-11:

For Sophomores and Younger Girls:

1. A Life at Its Best, Alice G. Hoyt.
2. A Life at Its Best, Alice G. Moore.

For Juniors:

1. The Parables, Gale Seaman.
2. A Life at Its Best, Alice G. Moore.

For Seniors:

Old Testament Prophets, Dr. Lynn T. White.

For Asilomar Alumnae League:

The Old Testament and Its Conception of God and Goodness, Rev. F. G. H. Stevens.

For Faculty Members and Seniors.

For City Residents, August 11-21:

For Younger Girls:

Jesus the Man of Galilee, Irene H. Armes.

For General Membership:

1. Lives Worth Living, Katy Boyd George.

For Board Members and Secretaries:

The Social Principles of Jesus, Rev. Carl Warner, D.D.

Among The Churches

Little Lake, Hemet.—At the communion service held Sunday, July 2, there were four additions to the membership of the church, two on confession of faith and two by letter.

Campbell.—The other day the pastor went into San Jose to share in the completing of the County Y. M. C. A. Six of the towns in Santa Clara county have united in this work, which promises large things for the country boys and young men. Mr. Atkinson's Boy Scouts will work in perfect harmony with this new work. The spacious parlors of the parsonage were filled with the ladies last Friday afternoon in a "Goodbye Social" reception to one of "The Searchlights" who is moving to Portland, and that evening the pastor and his wife joined with others of the church people in a "shower" to one of our deacons, who is soon to be married. Last Sunday night the pastor spoke on "The Secret of a Bright Life," and invited the Campbell baseball boys, as the sermon was suggested by a conversation with their manager. The team and their friends turned out in fine shape.

NOTES AND PERSONALS.

The Rev. G. A. Charnock preached in Pilgrim Church, Oakland, last Sunday morning.

The next meeting of the Congregational ministers of San Francisco and vicinity will be held on Monday, August the 7th. The meeting will be given to conference reports and experiences.

The pulpit of the First Church of Alameda will be filled next Sunday by the Rev. E. Sinclair Smith, pastor of the Presbyterian Church at Coalinga. Mr. Smith and Mr. Mears were students together in Chicago Seminary. Considerable of Mr. Smith's ministry has been with Congregational churches.

Rev. Geo. H. De Kay and wife, accompanied by his daughters Helen and Mary and son Chester, and Rev. L. D. Rathbone and wife, left Monday afternoon for an auto trip to the Yosemite and high Sierras. With them also is Prof. B. R. Raber of the University of California. They plan to take in the conference and spend the remainder of the time camping and fishing.

HILO, HAWAII.

During the month of June the Rev. George Laughton, pastor of the First Foreign Church, was having a busy time in Honolulu. He was called upon to give the address be-

fore the graduating class of the Kamehameha Schools. These schools are supported by the Bishop estates, and are acknowledged to be the finest equipped for vocational training of any similar schools in the world. A large class was graduated in the presence of nearly one thousand people. Mr. Laughton spoke on "The Power that makes for success." On Sunday evening, the 11th of June, he preached before the Ad Club in the Central Union Church. This organization attended the church in celebration of Kamehameha Day. There was a large audience. Major-General Evans and his staff were present, as were also the commander and other officers of the National Guard. On the following Wednesday evening the united companies of the Boy Scouts of Honolulu were assembled in the auditorium of the new Mission building at which Mr. Laughton spoke on "Some Lessons for Scouts from the Life of Lincoln.

On Sunday evening, June 18th, he preached the sermon in celebration of the founding of Oahu College, which is now seventy-five years old. This took place in the Central Union Church.

Mr. Laughton arrived in San Francisco by the Enterprise on July the 12th. He will spend his vacation in California.

FIELD NOTES BY A CONGREGATIONAL SECRETARY.

Washington.

Anacortes is giving its pastor, Rev. J. D. Hudson, a much-needed vacation, which he is enjoying in a visit to St. Paul, Minn., as delegate to the National Prohibition convention. Considerable money—one hundred dollars or more—was raised by temperance friends to meet his expenses. Mr. Hudson has the confidence of the community as well as of his church, and his several years of labor in Anacortes have been in the furtherance of the best things pertaining to the Kingdom. A Sunday school of nearly 100 assembles every Sunday, and congregations frequently fill the auditorium—the evening audience being nearly if not quite that of the morning. Among the stanch supporters of the work is Rev. Horace J. Taylor—born of missionary parents in India, a missionary himself in Micronesia, and serving faithfully in later years one or more Home Missionary churches in Washington. Resting from his labors, he is enjoying the sunset years of life in the home of his daughter, his heart being made glad from time to time by remembrances on the part of our National Ministerial Relief Society. May the latter grow in favor as we see the noble and much deserved work it is doing with some of our veterans who willingly in their best years endured hardness as good soldiers of Jesus Christ.

Blaine.—Near the Canadian line this town is enjoying good times; the several shingle mills running full time, and the canneries working to their limit. Improvements are noted since your correspondent visited the place several years ago. Some blocks in the business section have been paved, and new bungalows are found in various parts of the extensively planned town. Our church, pastorless since the departure of Rev. J. Weiss last January, is using current income to pay some debts, a note at bank being canceled, and movement being on foot to wipe out a small balance due C. C. B. S. New families are moving into the community, and some of the workers are feeling the need of a strong man to take the lead in spiritual things. Dr. Scudder recently spent a Sunday with the parish, and left the names of several worthy brethren who may yet be heard. The church can pay, under proper leadership, about $1000, and when friends return from vacation effort will be made to find the best possible man for the pastorate.

THE CALL OF THE WILD.

"Away from the busy city and the ceaseless clang of the street,
And the piles of brick and mortar and the tramp of hurrying feet;
Away from the crash and clatter and the worrying, wearying strife,
Come, ride with me o'er boundless plains and thrill with the joy of life,
Where blue is the vault of heaven, and the Master that man adores
Is everywhere in Nature, in His own great Out-of-Doors.
The forests sing their welcome; they bid us a moment give,
To come and commune with Nature, and learn what it is to live,
Where, watchful, the mighty mountains eternal vigil keep,
Or where swiftly swirling waters will lull our unrest to sleep."

ROUGHING IT.

What do we care if the wind is high,
And the sun hides out, and there's rain in the sky—
When we're loosed from the world with never a sigh—
Roughing it.

What do we care for the tangled ways,
The bowlders big, and the rugged caves;
Here are the joys of happy days—
Roughing it.

What do we care for the social cry,
The coming feats of the by and by;
How small they look when you're up so high—
Roughing it.

What do we care for frills and hems,
Or evening frocks, or handsome men;
When here in the woods with a twittering wren—
Roughing it.

What do we care for the things that are lost,
The smiles, the tears and the bitter cost;
Everything now to the wind is tossed—
Roughing it.

What do we care if the dinner is cold,
Because we tarried in mountains old;
What do we care should the landlady scold—
Roughing it.

—Georgia Hicks in Outdoor Life.

The most delicate of all pleasures consists in promoting the pleasures of others.—La Bruyere.

The Home.

"A MAN MUST LIVE."

"A man must live!" We justify
Low shift and trick, to treason high;
With this self-evident reply—
'A man must live!"

But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?

The Savior did not "live"!
He died!
But in his death was life—
Life for himself and all mankind!
He found his life by losing it!
And we, being crucified
Afresh with him, may find
Life in the cup of death,
And, drinking it,
Win life for evermore.

THE SIMPLE LIFE.

The simple life seems to come to this; the attachment of one's self in absolute devotion to the great things, to the real and the true things, the embarking of our whole fortunes in them, whatever may happen. "The inner self," says Marcus Aurelius, the self which he eleswhere describes as "the God within us," "on that stake all!" This indeed simplifies matters wonderfully. Followers of the rule do not usually become millionaires. They have a better chance of crucifixion. Yet it is they only who lay hold upon life, yes, even upon this life; for it is they only who reach the secret of its absolute simplicity. It is they who discover that from beginning to end of its infinite diversity life is but one thing, woven of the same stuff throughout. These men, in their work and their play, in their outlook on nature, in their solitude find the One in the All, and that One to be more than satisfying. As the "Imitatio" has it, "He to whom all things are one, and who draweth all things to one, and seeth all things in one, can be steadfast in heart, and remain peaceable in God."

Here is the simple life, the simplicity which is the last word of art as it is the last of inner cultivation. When we have reached this point, the minor details will arrange themselves. What we eat, drink, or wear will not greatly trouble us. About luxuries we can accept the rule of Antoninus: "If there, he partook of them unaffectedly; if absent, he did not feel the lack." We escape poverty by observing Seneca's law that "not he who has little, but he who is always desiring more is the poor man." We follow also the French proverb: "If we have not what we like, let us like what we have." For what we have is, after all, so much! God, the universe, and your own soul! Kings and emperors cannot cram more into their cup than that. The odds are that in your simple state you will get more of this feast than they.—J. Brierley.

Try to think individually upon what you have to learn collectively.—G. Meredith.

JUST LIKE THEIR MOTHER."

Trooping past my house on their way to school every morning, three children in particular attract my eager interest. They belong to one family—a big girl, a middling sized boy and a small girl. They are not usually together, for each has his own circle of friends of the same age. The big girl generally comes first, then the middling size boy, then the small girl, but it is a real pleasure and stimulus to see each one of them.

Laughing and Jolly—Like Their Mother.

In feature they are not particularly alike, but in expression they are identical. Each one is round of face, rosy of cheek, bright of eye. Each one is laughing, jolly good natured—the embodiment of overflowing life and good spirits. One cannot help falling victim to the contagion of their abounding life and good cheer as they pass, and feel better in consequence.

I happen to know the mother of these children, and I know that they are all small reflections of that mother. She, too, is round of face, rosy of cheek, bright of eye, full of life, joy, good cheer—always laughing and good natured, pleasant and agreeable to every one under all circumstances. The children are reflections of her—smaller editions of her—and they belong to that class of humanity which makes the world brighter and happier for their lives, because of coming in contact with them and the contagion of their life and joy and good will.

Have you ever noticed how all children reflect their parents, more or less? Heredity plays a part, of course, but even stronger than this are environment and example.

There is another family I know—thin, wiry, tense, nervous little ones, who speak with a sharp note in their voices, who are always "on edge," irritable, sharp, quarrelsome with other children. These also reflect their mother. She, too, is thin, wiry, tense, nervous. She works beyond her strength day after day. Her voice is sharp and irritable. The children reflect her, small as they are.

Sad and Mournful—Like their Mother.

Members of another little group that passes my house have big, sad, mournful eyes. Their little mouths droop at the corners. They are pale and listless. They scarcely seem to know how to laugh and play like other children. My heart aches for them as they pass. They come from a house up the street where the blinds are always closed, where all is darkness and gloom because of a bereavement suffered years ago by the mother. She herself is always clad in deep mourning. She rarely goes out; she lives no social life. She shuts herself with her sorrow in her dark, gloomy house. The children reflect their mother, poor little souls!

Are Yours Glad and Noble—Like Their Mother?

It is an interesting study, watching children to observe how they reflect their parents and their home influences. Most of all they reflect their mother. She furnishes the keynote of the home. She sets the pace, as it were, for the family to follow. Father is home only at times. Mother is always there. Her influence is the dominant one. To a large extent she makes the atmosphere of the home. Children are not merely imitators; they absorb the home atmosphere. They reflect it and, most of all, they reflect their mother—her attitude toward life, her opinions, her manner, her voice, her expression.

What do your little ones reflect, mother? Watch them closely, for in them you will surely see, mirrored in minia-

ture, a reflection of yourself. If it is not all you desire, if it does not express your ideal, then change it while you have the opportunity, and see that your children come to reflect from you only the best, only the character that you wish to be in them.—Anne Guilbert Mahon, in The Continent.

THE PUPIL "WITHOUT EXCUSE."

"Tardy again!" The disheveled boy who had just rushed breathlessly into Room 1 slunk abashed into his seat before the exasperated reproach in Miss Whitney's voice and eyes.

"What shall I do with you, Bernard? This is the fourth time you've been tardy this term, with no excuse except your laziness. I will see you after school."

That was the beginning of an irritating morning session. As if it were not enough to come tardy for the fourth time, Bernard went about his tasks in his usual half timid, half sulky manner, until Miss Whitney feared that she should scream with annoyance; and her attitude was faithfully reflected in the strained little faces upturned to her.

At last came the five-minute story period before dismissal and forty-one weary little pupils heaved sighs of content. Bernard, however, gazed dreamily out of the window and wriggled noisily in his seat.

"Bernard, you may leave the room during the story."

Miss Whitney glared at the offender, then stared in startled unbelief. Surely that was smoke arising from beneath his desk, and that odor was burning cloth! She hurried down the aisle. A match that served as a buckle on Bernard's garter had been lighted by the friction of his movements, and a large hole was smoldering in the knee of his trousers. Miss Whitney rubbed the cloth between her hands until the last spark was extinguished.

"Bernard, why did you use a match on your garter?" she asked, while Bernard gazed ruefully at the burned spot. "Does your mother know that buckle is gone?"

"Mo'm; mother ain't there when I dress. She gets up at 4 o'clock to scrub out offices, and the girl in the next room calls me when she goes to work at 7."

"Do you dress yourself and get your own breakfast?"

"Yes'm—yes, Miss Whitney, I mean—I wash good and dress me. I have 3 cents to get some milk for breakfast, but sometimes a button comes off and I have to hunt for pins, and I don't have time to get milk. Sometimes we don't have pins, and I can't find nothing but a match. But they never lighted before and I wouldn't have been late if I could have found one sooner.

Only 6 years old! No breakfast! And she had said there was no excuse! There was a different expression in Miss Whitney's eyes now Why had she not investigated before condemning? If she had talked it over with the boy, and gone to see his mother, she could have worked wonders long since. In teaching, it is fatal to forget that persons and not things are the working materials, declares The Youth's Companion. She gathered the surprised youngster into her arms.

"We'll go to my house, dear, and patch that hole nicely. You shall have a whole package of safety pins, and we'll have some buttons here, so you can keep fastened together. I'll even teach you how to sew on a button; but don't ever come again without your breakfast, even if you have to be two hours late. Understand?"

Bernard did not understand, but he beamed.

For The Children.

A NEW BEGINNING.

"I haven't time, mother," replied Louise, impatiently, lifting her eyes from the volume she was reading, pencil in hand.

"What are you doing now, dear?" her mother inquired, patiently.

"Reading up for my essay, 'Beginnings of Literary Women.' Mr. Ray told Miss Green that he thought I was one of them myself. He said my story in the Independent showed large promise. Mother, aren't you glad and proud?" exclaimed the girl, impulsively.

Her mother looked grave, but neither glad nor proud. Louise did not notice that she looked very tired.

"I want you make biscuits for supper and help with the mending."

"But, mother, I really haven't time."

Her mother made no reply; at least Louise, buried again in the "Life of Mrs. Somerville," heard not a word; but after a few moments she felt several words that her mother did not speak.

"Mother, I have no taste for housekeeping; literary women do not have, as a rule. You know, Harriet Martineau's brother told her to put up her sewing and write; other women could sew."

"Then she did not know how," replied her mother, quietly.

"Oh, yes; I suppose so," acknowledged the "promise" of the literary woman.

The next evening Louise settled herself in the "study corner" of the sitting room, with her books and papers about her. Charlie had the toothache, and was nursing his face over the register; Clara was puzzling herself with mending a rent in her school dress; mother was washing the supper dishes in the kitchen.

"Louise, daughter," said her father from the lounge, where he had stretched himself with the headache, "put away your 'Beginnings' and come here awhile. I want to tell you about a few literary women."

"Oh, thank you!" exclaimed Louise, delightedly. I stayed two hours at the library after school, and couldn't find what I wanted."

"I fear I shall not tell you just what you want," he said, with a twinkle in his eye, as she nestled down on the rug before the lounge. "I have been 'reading up' literary women to find out if they ever did like to make biscuits and mend stockings."

"I don't believe they ever did, papa;; the tastes conflict, you see. It isn't only lack of time," began the literary girl, decidedly.

"Well, we will see. You admire Miss Alcott. She was so fond of sewing at twelve that she set up for a doll's dressmaker and put up a beautiful dressed doll for a model in her window. In pinching times at home she was brave enough to go out to service for two months."

Louise exclaimed: "Out to service!"

"Which is rather harder than staying in to service with one's mother. Caroline Herschel prepared meals and waited at tables, besides undertaking needlework and knitting. Her education had to be taken up in stolen half-hours. Harriet Martineau, who was the woman statesman, in her political ecenomy series and her hundreds of leaders in the Lon-

don Times, states that, as she grew up, she made all her clothing excepting 'stays and shoes'; and she plaited straw bonnets and knitted stockings. She said she was saved from being a literary lady who could not sew; and when in the height of her fame she was admired for not being helpless in regard to housework, she explained that she could make pudding and iron and mend, and, if need be, support herself by her needle, as it was once necessary for several months; and sometimes she felt herself a good housewife spoiled."

Louise silently picked up the fringe of the rug. Her mother was mixing bread at the kitchen table, and through the open door listening to the conversation that had become a monologue instead of a dialogue.

"George Eliot was a good housekeeper, and what could not Harriet Beecher Stowe do in the kitchen? In her 'Memoirs' is a comical account of a magazine story written at her dictation while she was teaching an inefficient servant to do the week's baking. Maria Edgeworth's ever busy fingers accomplished many a piece of fine needlework. She liked not to be idle while conversation was going on."

"As I am this minute," laughed Louise, picking up the fringe with nervous fingers. Her mother must have told her father that she refused to make the beds before school this morning, and had left her last week's mending for her to do. "Oh, dear!" she sighed, with heated face.

"I will read you something Mary Howitt writes." He took the book from under the lounge pillow and sat upright: " 'No more counting of threads anl three hundred and sixty-eight stisches to the inch for me,' Here's an extract from a letter: 'It is very long since I wrote to thee. It is quite astonishing; and yet when I consider the vast quantity of needlework I have had to do, it is not so very astoning, after all. Helping to do the upholstery work has quite filled up my time. When I began to look at our several wardrobes, the mending and making had accumulated to such a degree that I was like a hard-working steamstress sewing from morning till night.' "

Dropping the book, her father fell back on the lounge pillow. "You love Lucy Larcom's poems. She often did her own washing and ironing while she was teaching at fourteen dollars a month. Mary Lamb wrote to a friend about some cooking she was doing; and she wrote an article on needlework, of which she must have had a special knowledge. You would not care for any higher appreciation than to be spoken of by Tennyson as next to Shakespeare; and Jane Austen, the woman rated so high, could do such excellent needlework that she almost put a sewing-machine to shame."

"Don't papa," laughed Louise, with eyes brimful of tears; don't make me feel like that sewing-machine."

She sprang up and went not to her "study corner," but to the kitchen table.

"Mamma, I've learned about the real 'Beginnings.' I don't want to be a sham literary woman; but (with a sigh) I don't love housekeeping."

"You will, if you keep on," said her mother, comfortingly. "A womanly woman is better than any other kind of a woman."—Ex.

A SWEET APPLE.

"Mamma,"—"Yes, darling, I hear you."
"I was down by the gate, you know,
Eating that big red apple
That you gave me a while ago.

"And what do you think I saw there?
You never can guess, you see:
The funniest little beggar!
Why, she wasn't as big as me.

"She was dirty, you know, and so ragged,
And her face was so thin and white,
And she looked and she looked at my apple,
Just as though she would like a bite.

"And she kept on watching the apple
Just as hard as ever she could,
And she looked so awfully hungry
That it didn't taste half so good.

"Well, and what did you do, my laddie?"
"Why, I waited a bit, and then
I gave her a piece of the apple,
And it tasted all right again."—Ex.

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IT SOUNDED THAT WAY.

The cat settled herself luxuriously in front of the kitchen range and began to pur. Little Dolly, who was strange to the ways of cats, regarded her with horror.

"Oh, gran'ma, gran'ma!" she cried. "Come here quick. The cat's begun to boil."

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